of oneness by the mind, the presence of oneness in
the heart, the existence of oneness in all the
members is a highest peak, and yet it does not annul
but confirms all the other personal relations and
gives them their fullness, their complete delight,
their entire significance. This too is the magic, but
also the logic of the Infinite.

One problem still remains to be solved, and it
can be solved on the same basis; it is the problem
of the opposition between the Non-Manifest and the
manifestation. For it might be said that all that
has been advanced hitherto may be true of the
manifestation, but the manifestation is a reality of
an inferior order, a partial movement derived from
the Non-Manifest Reality and, when we enter into
that which is supremely Real, these truths of the
universe cease to have any validity. The Non-
Manifest is the timeless, the utterly eternal, an
irreducible absolute self-existence to which the
manifestation and its limitations can give no clue
or only a clue that by its insufficiency is illusory and
deceptive. This raises the problem of the relation
of Time to the timeless Spirit; for we have supposed
on the contrary that what is in unmanifestation in

the Timeless Eternal is manifested in Time-
Eternity. If that is so, if the temporal is an
•expression of the Eternal, then however different
the conditions, however partial the expression, yet
what is fundamental in the Time-expression must
be in some way pre-existent in the Transcendence
and drawn from the timeless Reality. For if not,